Pacific School of Religion Library

World Alliance News Letter

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

## Rochester To Be Host Of World Alliance Meeting

**The Annual Meeting of the World Alliance for International Friendship Through the Churches, held in cooperation with the Church Peace Union, meets at the invitation of prominent citizens and organizations in Rochester, New York, November 9-11, 1941. The general theme of the meeting will be "Religion in the World Crisis." Mr. Harper Sibley is Chairman of the Rochester Sponsoring Committee.**

**On Sunday, November 9th, the pulpits of a number of churches in Rochester will be open to the speakers of the Conference. A Mass Meeting is planned for Sunday night, November 9th, in the Baptist Temple, at which Dr. Maude Royden of London and Dr. Douglas Horton of New York City will speak on the main theme. Panel Discussions during the Conference will be held on such themes at "The World Crisis and the Resources of Religion" and "The World Crisis and the Future." These discussions will deal with analyses of the problems of the post war world and plans for a new world order. Dr. Walter M. Horton and Dr. C. E. Silcox will be speakers at the opening Panel Discussion. A session will be devoted to "Relief for Victims of War" at which the speakers will be Dr. Robert C. Dexter, recently returned from Lisbon, and Dr. Adolf Keller and a representative for China Relief.**

**Bishop Francis J. McConnell will preach the sermon at the Annual Service of Dedication, November 11th at 11 o'clock. The Annual Message and Program of the World Alliance will be presented by Bishop G. Ashton Oldham and discussed in the afternoon session. Following this discussion the Honorable Senator Cairine Wilson of Ottawa, Canada and Dr. Guy Inman, consultant on Pan American Affairs, will speak on "Hemisphere Unity." A Mass Meeting on Tuesday evening will be addressed by Dr. Leslie B. Weatherhead, distinguished minister of the City Temple, and an American industrial leader.**

***We cordially invite those of our readers who can get to Rochester to attend the sessions and bring their friends.***

**We hope that members and friends of the World Alliance who find it impossible to attend the Annual Meeting in Rochester, will consider themselves in a sense a part of the meeting. We hope that they will send in to this office their suggestions for the work of the Alliance during the coming year, that they will give particular and prayerful attention to our mutual concerns during the period of the conference, and that they will send us their reactions to the Annual Message and Program.**

## Faith Tested By Fire

The hard conditions of war have stripped life of many of its non-essentials for belligerent peoples. Much of the evil and the frivolous as well as the good is being destroyed by the havoc and privations of the conflict. One of the spiritual gains in this time of suffering is the clearer understanding of the important elements in religion, the great matters of faith, which church groups in Europe are finding. This fact is epitomized in a simple and moving prayer, reported to be widely used in the air raid shelters of Hull, Birmingham and Westminster, England:

> Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in homelessness, loneliness or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and Thou dost give again peace in our time. Through Jesus Christ, our Lord. Amen.

Dr. Everett R. Clinchy, Rev. Vincent C. Donovan, O.D., and Rabbi Morris S. Lazaron are now abroad to study and report on the religious and social trends among the organized religious groups in England and Ireland. Such study can meet a real need. For American churches can gain a deeper understanding of their own faith from the experience and insight of religious folk whose faith has been tested by danger and suffering.

## Religious Unity in America

The recent increase of anti-Semitic propaganda in the United States has brought a quick reaction from religious groups. On September 20, as Jewish groups prepared to celebrate Rosh-Hashonah, the Jewish New Year 5702, the Church Peace Union sent the following message to the American Jewish Congress, the Rabbinical Assembly of America, the Synagogue Council of America, the United Synagogue of America, the Union of American Hebrew Congregations, and the Central Conference of American Rabbis:

> The Church Peace Union sends its warmest greetings and a message of fellowship to the Jewish people on the occasion of the celebration of their New Year. Throughout the whole world Jewish men and women will bow in prayer with heavy hearts because of the unprecedented brutalities visited upon themselves, their families and their communities. In realization of the enormity of this widespread persecution and its possibilities for wider ills, we associate ourselves with you in your sorrows and pledge to help stem this ugly tide of intolerance which threatens us all.
>
> The rise of anti-Semitism and the more recent attempts in the United States of America to arouse racial hatreds must be faced with right thinking by all democratic-loving peoples. We recognize that such movements are but a part of the same widespread attempts to create confusion and division used by the oppressors in countries now defeated and enslaved. On these High Holy Days we not

only send our most sincere greetings to our Jewish brethren, but also proclaim our mutual faith in the ultimate destruction of and victory over the evil forces which threaten our common lives.

The Federal Council of Churches issued a statement which follows in part:

> Recent evidences of anti-Jewish prejudice in our own country compel us to speak again a word of solemn warning to the nation. Divisiveness on religious or racial grounds is a portentous menace to American Democracy. If one group be made the target of attack today, the same spirit of intolerance may be visited on another group tomorrow and the rights and liberties of every group thus be put in jeopardy.
>
> We condemn anti-Semitism as un-American. Our nation is a free fellowship of many racial and cultural stocks. It is our historic glory that they have been able to live together in mutual respect, each rejoicing in the rich contribution which the others have made to the common good. Anti-Semitism is an insidious evil which, if allowed to develop, would poison the springs of our national life.
>
> Even more strongly we condemn anti-Semitism as un-Christian. As Christians we gratefully acknowledge our ethical and spiritual indebtedness to the people of Israel. No true Christian can be anti-Semitic in thought, word or deed without being untrue to his own Christian inheritance.

## Planning for Peace

On September 24, representatives of eleven allied governments met in London to consider the eight-point "Atlantic Charter" of President Roosevelt and Prime Minister Churchill. The 31 delegates, representing the British Empire, Belgium, Czecho-Slovakia, Free France, Greece, Luxemburg, Holland, Norway, Poland, Russia and Yugoslavia, agreed unanimously to the principles and declared their intention to work together for the achievement of these aims. A message from the United States Government praised the "great prospective usefulness" of the undertaking and stated its readiness "at the appropriate time to consider in what respects it can cooperate in accomplishing the ends in view."

The main criticism of the program was made by the Dutch Foreign Minister, who objected to limiting the aim of increasing world trade with the clause "with due respect for their existing obligations" (See September *News Letter*). As Anne O'Hare McCormick commented in *The New York Times,* "the problems of reconstruction must be tackled without preconceptions, precedents, prejudgments, if the same old mistakes are not to be made over again."

The conference also considered plans for the reprovisioning of Europe after the war. It agreed upon a coordinating bureau in London to collate estimates, drawn up by the various governments, of the kinds and amounts of foodstuffs, raw material and other necessities and the order of priority for these needs. The British have already done some buying up of surpluses in the Dominions. Dutch groups outside Holland have started to build up stores, and other groups have prepared preliminary memoranda.

If the tremendous post-war needs are to be met, even in part, a great deal depends upon steps taken now in the Western Hemisphere. The Commission to Study the Organization of Peace urged the following action two months ago:

> The Commission recommends to the government of the United States that it immediately begin to explore the possibilities of collaboration with Canada, Brazil, Argentina and other countries for the creation of an "abnormal world larder" and for the developing of plans for its use wherever in the world need exists upon the war's ending. The plans would naturally have to include the question of distribution of surpluses in such a way as to hasten the normal output of peace-time economy.

On September 8 Secretary Wickard announced higher production goals for American agriculture in 1942. These goals, which apply particularly to foods rich in vitamins and minerals, are an effort to meet expanding war needs. They may conceivably become an initial step towards meeting the huge post-war needs as well. Secretary Wickard said on September 18:

> Our influence at the peace table will be greatly strengthened if we are able to provide food in plenty. Our willingness to feed the hungry will be proof that democracy has a heart.

## International Broadcasts

The potentialities of radio as an instrument for building international understanding, friendship and cooperation are just beginning to be exploited by secular and religious groups in this country. Shortwave beams are being directed more systematically by the major networks to Latin America and to Europe. These foreign broadcasts are not yet comparable to their European counterparts. Too much attention is still given to American jazz and to news based on censored dispatches from Europe. But the work is improving. The International Free World Association, for example, is broadcasting twice weekly to democratic groups in occupied Europe, over station WRUL in Boston.

Also from Boston religious broadcasts are being sent to the countries of Central and Northern Europe. The programs of religious services under the direction of Mr. William B. Sadtler, are being conducted by a German Lutheran, a Norwegian Lutheran, a Finnish Lutheran and others. A series of twenty-six broadcasts under the auspices of the International Religious Broadcasting Committee (on which the World Alliance is represented) is being beamed to Europe each Sunday afternoon by the National Broadcasting Company, and rebroadcast by the British Broadcasting Corporation. Speakers selected for the series include Mr. Harry N. Holmes, Bishop Ivan Lee Holt, Dr. Samuel McCrae Cavert, Dr. Henry Smith Leiper, Bishop Henry St

George Tucker, Bishop G. Ashton Oldham and Dr. William P. Merrill.

The purpose of the broadcasts is to "voice the common Christian determination to work for a world order in which the unity of mankind will be achieved through free cooperation in behalf of justice and peace rather than through the imposition of the will of one nation upon others."

It is gratifying to know that the response to the broadcasts has been such, that the committee is planning to continue its work.

## The Problem of India

The position of the Indian people now and in the post-war world is one of the important problems of world order. For the Indian people represent roughly one-eighth of the human race. Mahatma Ghandi in a message released by *Nofrontier Service* explains the policy he is now advocating. He recognizes two perils: the Nazi menace to the "whole future of a humane civilization," and the danger of an alien rule in India. He defends his course of limited non-violence (rather than a campaign for mass disobedience) as a means for carrying on the struggle for independence without embarrassing the British government. The British will determine the part of India in the war, he says, while the Congress prepares for civil disobedience in order to secure independence. He writes:

> The Indian Congress contribution to the cause of the Allies in so far as it may be good, and to the world peace, is its active pursuance of non-violence and truth and the prosecution of its goal of complete independence without abatement and without delay.

Dr. William Paton, writing from London in the *Christian News Letter* of September 10, discusses frankly the barriers to understanding between Britons and Indians. He cites the lack of adequate news from India on the one hand, and on the other, India's commitment to the war without her consent, suspicions concerning British pledges of self-government, and the imprisonment of thousands of Indian nationalists. His article ends with these words:

> The Chinese have a phrase to describe a regime which has outlasted its time—"its mandate is departed." That is what is happening to the traditional forms of rule of one nation by another in our modern world. Mere independence means little; ways of securing the world's peace and order have to be beaten out on the anvil of thought and experiment, but equality of need and of responsibility is essential. The old kind of imperial rule is weakened from within and only survives in a living and constructive form where there is still a genuinely paternal and filial relationship. Is it too much to hope that in the creation of this new understanding the Christian world-community, which is alive in India as it is in Britain, might play a decisive part?

## Proposals of the F.O.R.

The national conference of the Fellowship of Reconciliation issued on September 6 a message calling upon the United States to "proclaim its readiness to enter negotiations with all nations based on the following eight points of a dynamic peace-making policy":

1. The United States will take its full share of responsibility, with other nations, for the building of federal world government along some such lines as those of our American union.

2. The United States will offer to invest the billions that it would otherwise devote to war preparations and war, in a sound international plan for the economic rehabilitation of Europe and Asia, and in order to stay the inroads of famine and pestilence which otherwise threaten to engulf mankind.

3. In the coming peace no attempt shall be made to fasten *sole* war-guilt on any nation or group of nations. Instead, all peoples should take up the works of repentance in a common effort to halt the break-up of civilization and to build a good life which the earth's resources and modern technology make possible for all.

4. All subject nations, including India, the Philippines, Puerto Rico, Denmark, Norway, France, Belgium, Holland, and subject peoples on every continent must be given a genuine opportunity to determine their own destinies. In those few cases where a people are clearly not yet ready for self-government, their affairs should be administered by the federal world government with a primary view to the welfare of such people and to the granting of full self-determination at the earliest possible moment.

5. All peoples should be assured of equitable access to markets and to essential raw materials. To this end concerted action to adjust, and ultimately to take down, tariff barriers should be undertaken. Immigration and emigration should be internationally controlled with a view to the welfare of every nation.

6. To give a lead in furthering democracy, the United States will undertake to establish equality of opportunity for all within its own borders—to begin with, a national program to provide decent housing for all who now lack it, to make unused land accessible to those who will till it, to encourage cooperatives for the maintenance and revival of the initiative of our people, to provide adequate medical and hospital service and equal educational facilities for all including Negroes and Orientals.

7. The U. S. will effectively repudiate every form of racism in dealings with all minority groups and, as an initial move toward reconciliation in the Far East, repeal the Oriental Exclusion Act. It will call on Germany and other countries similarly to renounce racist doctrines and practices.

8. There should be immediate and drastic reduction of armament all round, and steps to move from an armaments-and-war economy to an economy of peace should be taken as rapidly as possible.

# The War and the Peace: *A British View*

*The following statement issued by the National Peace Council of Great Britain, representing some fifty religious, industrial, and educational organizations, is being used to stimulate and unify the progressive groups in that country. It is representative of the popular thinking on peace aims being carried on in England despite and also because of the war. It should stimulate the work of local groups in this country.*

The search for a creative and an enduring peace demands a true understanding of the world situation and of the conditions which have brought it into being. The war is a reflection of a crisis in civilisation itself. Its ultimate cause lies in the common failure to utilise and control in accordance with the principles of morality the powers and resources which the developments of science and machinery have made available in the modern world. It is upon the redemption of this failure that a valid peace depends. To separate, therefore, the issues raised by the war from those involved in the making of the peace is to misinterpret the character of the crisis. The essential problem is to find ways and means of moulding to desirable ends the revolutionary changes which are already in process and which are at once the nature and consequence of the war.

This task cannot be achieved without a moral inspiration and purpose. Democracy by definition proclaims the significance of the individual person, the right to a true freedom for all men irrespective of race or nationality, and the reality of the common interest which unites them. But the democratic peoples have so far lacked the faith and the courage to implement these principles. They have only too frequently betrayed them in the ordering of their social and economic life, and so have produced the national disorders and the recourse to violence as the apparently sole hope of change which has imperilled civilisation and has led to war. If the basic principles of democracy do indeed reflect a faith and a philosophy, they must be made to shape our aims and institutions as completely as the rival philosophies have found expression in their systems. There can be no driving force sufficient to establish a new social and international order unless it rests upon a deep sense of spiritual purpose, a clear vision of the goal and a courageous pursuit of the practical steps which its fulfilment requires.

## A New International Order

The new international order which under this impulse we are to seek to achieve must, we believe, have three major features:

1. It must be based upon a common standard of social values—a new charter of human rights and obligations to be applied to all peoples irrespective of race or nationality, class or creed.
2. It must establish a new international economic authority (to be developed from existing agencies where these are serviceable) charged with the responsibility of raising the general standard of living and for this purpose of securing a more equitable distribution of raw materials to meet the primary needs of mankind. It must as a corollary liberate the peoples in colonial areas from exploitation and poverty.
3. It must create a system of political cooperation for the world community based upon far-reaching modifications of national sovereignty, and establishing an international authority having the responsibility among others of effecting a progressive world disarmament and of controlling in the meantime such armaments as may remain.

If Great Britain and the British Dominions are to commend the conception of democratic freedom which they profess to serve and which they offer to the peoples of Europe and the wider world, this freedom must be demonstrated as a reality, not merely in Great Britain and the British Dominions, but also in the "dependable" areas which they control. In this relation the present situation in India is critical. If a full settlement of the constitutional problem cannot be reached in the midst of war, it is none the less essential that we should prove our sincerity by prompt negotiation with Indian leaders in order to establish a transitional government and by a definitive acceptance of India's freedom at the close of the war.

## A New Social Order

The new international order envisaged in these proposals implies the realisation of a better social and industrial order within each country. The problem of international economic cooperation is at root a national rather than an international problem. The modern industrial nation with its millions of under-nourished people is unable to consume as rapidly as it can produce. The result is the feverish and provocative search and struggle for overseas markets, for the disposal of "surpluses," the building up of tariffs, quotas, and the creation of the economic frictions which lead to war. The solution of the problem lies in the social order at home and the key to the solution is the enhanced well-being of the mass of the people everywhere. It is essential, therefore, to promote a programme of domestic social change which has as its central objectives:

1. A monetary system which makes finance and credit the servant and not the master of the community, and establishes the satisfaction of human need as the governing factor in production and distribution.
2. The effective social control of the land and other principal means of production — especially those which tend to be monopolistic.
3. The highest standard of life which the productive resources of the community make possible for all its citizens.
4. A system of education making full educational opportunity available to all members of the community.

## The War and the Peace

It is important to recognise the relation of the war and its duration to the possibility of realising the new world order which is here outlined. Under the stress of "total" war, large-scale social changes are already in operation and it is essential that where these changes serve the attainment of a more just society, they should be confirmed and developed while the opportunity remains. But war — and especially total war — exhausts the moral and physical energies which the tasks of reconstruction require, and while war continues, reconstruction in the international field in particular becomes virtually impossible. It is necessary, therefore that bold and imaginative plans for eventual reconstruction should be prepared now, not only because their announcement would strengthen the prospects of a genuine and durable peace, but because such action might well play a crucial part in shortening the war.

# The Rock of Religious Faith

The difficulties of receiving correct information prevent any comprehensive picture of religious life in occupied Europe. Yet isolated and fragmentary reports form an incomplete mosaic of the courage and loyalty of religious groups. The heroism of the churches is creating a bright page in religious history. In some sections the churches are almost the only means of preserving the national soul from conquest. In other areas, they share this honor with labor, whose growing resistance has occasioned a wave of executions across the continent. The persecution of religious groups has proved, as in earlier ages, that genuine religious faith cannot be destroyed.

In Norway, after a slight relaxation of fascist curbs on the churches, the persecution has become more intense. The Nazis are attempting to use their attack on Russia to break down religious unity in Norway. The Lutheran bishops headed by Bishop Berggrav, international vice-president of the World Alliance, refused to make a pronouncement on the subject when they were at last able to meet in July. Since then, the Nazis have sent a circular to pastors declaring the Russian campaign to be a holy crusade. The latest report is that only 27 of 700 Lutheran pastors replied affirmatively to the Statement. A purge, based upon this document, is believed to be imminent. Church leaders, moreover, have been heavily fined for protesting the "coordination" of the Pastor's Association.

During August, the Roman Catholic hierarchy in Holland, headed by the Archbishop of Utrecht sent out a courageous pastoral letter to be read from Church pulpits. The letter recalled Nazi injustices to religious folk: the removal of secular and regular clergy from schools, the levy of large amounts from Catholic institutions, the destruction of Catholic youth clubs. The bishops then cited the latest outrage, the forcible nazification of Catholic trade unions and said, "The Catholic Workers Union is forced into the service of the National Socialist movement, therefore Catholics may no longer remain members." The sacraments are to be refused to those who do remain.

In Belgium, too, Nazi leaders have been denounced from pulpits, and their puppets condemned. In France, the churches are generally avoiding uncritical support for Vichy. In Brittany particularly, the clergy under Mgr. Duparc, Bishop of Quimper, have become a center of national resistance. Two bishops in Alsace Lorraine are reported to have been forcibly retired for "non-collaboration."

Conditions in Slavic countries seem to be much worse. Large numbers of churches and libraries in Slovenia are reported to have been closed, and the majority of the clergy, who are feared as leaders of resistance, imprisoned. A survey issued by the Vatican on conditions in Poland states that many priests are among the 40,000 Poles estimated to have been shot since the Nazi conquest. Priests, like their parishioners, are subject to summary arrest and execution without trial. Church property has often been confiscated. Yet the churches somehow carry on.

The most dramatic story from Germany concerns Count Galen, Roman Catholic Bishop of Munster. He is reported to have preached three bold sermons in which he condemned the "inner enemy" of injustice as the greatest spiritual danger. He said:

> No German citizen has any longer any security, and justice has come to be a thing of the past. If the Church is accused of disrupting the unity of the nation, the reply must be that the secret police is disrupting that unity in a way which concerns all Christians.

Despite the imprisonment of prominent Catholics and the dissolution of Catholic orders in Westphalia, the Bishop continued to point out how the Ten Commandments are being violated by Nazis. He is also reported to have sent protests directly to Hitler.

In a stirring address on "The Faith and Philosophy of Democratic Government" before the Conference on Science, Philosophy and Religion on September 8, Assistant Secretary of State Adolf Berle pointed to prototypes of the religious loyalty of today. He reminded his listeners that the greatest empires of their time, Egypt and Babylon, had been unable to cope with the faith of their Jewish captives, that the Roman Empire had had no ideas with which to conquer the faith of its prisoner, St. Paul. Speaking not as "a preacher" but as a student of affairs he gave this definition of faith:

> Faith is a belief in values so strong that it constrains the individual to act above and beyond his apparent personal interests. It is that quality of belief in the kinds of value which prompts and requires men to do things which are intrinsically dangerous, to achieve results which by mechanical standards are impossible and which in consequence can give the lie to apparently overmastering force. The processes of its actions are incalculable, though we know of certain things it can do. It can make men act together, for a common faith creates brotherhood and alliances by the mere fact of its being. It can baffle, frustrate, and eventually convert even enemies, for it corresponds to a human—perhaps a divine—desire which experience shows is a part of every human mind and heart.

Mr. Berle saw this practical consequence of a constructive faith:

> The outstanding fact is that though armies move and can destroy and kill, they cannot build. The waste they create is slowly but with deadly certainty swallowing the resources of the conquering forces. . . . Only dynamic faith and human cooperation can build; and without building there is no continuing flow of resources by which national life, let alone conquest, can be continued.

## PROGRAM SUGGESTIONS

Members and friends of the World Alliance will be interested to know that during the rest of October, Mr. Harry N. Holmes will speak on the program, "Opportunity," conducted annually by the Blue Network of the National Broadcasting Company. The addresses will be given each Friday at 1:30 E.S.T. The topics: "The Assembly Lines of Spiritual Defense," "A New Beatitude," "A Time to Speak and a Time to Act" and "What Kind of a New World Order?"

### *Church Committees on World Order*

We wish to thank the many readers who have commented favorably on the proposal in the September *News Letter* that local church committees on world order should be widely organized. We hope that they and the large numbers of religious people who agree on the need for local study and discussion of religious peace aims, will take an active part in helping us and other organizations in this field to translate the general objective into concrete reality. We would appreciate hearing from pastors and church workers who plan to undertake the formation of a committee on world order in their church during the coming year. To achieve the type of thorough-going study of international reconstruction which the churches greatly need, requires as much exchange of ideas and cooperative planning as possible.

Because of the complexity of problems involved in the organization of peace, and the inertia which is increased by that fact, an immediate and pressing task is to awaken and to fortify the concern of church members. They need to be convinced that the job of creating a world order more compatible with religious ideals is, in an important sense, their job. We agree with the other members of the National Peace Conference that the period of Armistice Day provides a good occasion for developing the concern of local groups. Special emphasis on the churches' stake in the organization of peace during this period may lay the basis for a representative working committee. Indeed an arrangements committee in charge of a program on world government at this time may well grow into a continuing study group.

There are a number of ways in which World Government Day celebrations may be utilized by religious groups. One method is to organize large or small discussion groups to hear and to discuss the Town Meeting of the Air on November 6th at 9:30 to 10:30 E.S.T. on the Blue Network of the National Broadcasting Company. The subject will be, "How Can We Prevent a Third World War?" A second method is to emphasize the religious approach to world government in the regular church services of the following Sabbath. Worship and sermon suggestions may be secured from the Council for Social Action, 289 Fourth Avenue, New York. A third method is to hold luncheon discussions on November 11, using the World Government Day kit of the National Peace Conference, 8 West 40th Street, New York. The kit contains suggestions for the discussion, a ballot on issues, and study material. It costs 10 cents.

There is a variety of material available now or in the near future for the study group that is ready to work. The Commission to Study the Organization of Peace, 8 West 40th Street, New York, has a *Study Course* based on the preliminary report of the Commission (5 cents; a list of questions for religious groups may be had without charge). The Commission also has a useful leaflet on available resources, *After the War, What?* (single copy, free).

The Foreign Policy Association, 22 East 38th Street, New York is publishing shortly a Headline Book by Vera M. Dean entitled, *The Struggle for World Order* (25 cents). The Church Peace Union and the World Alliance are issuing in the near future a brief handbook of practical suggestions for religious committees on world order. These will be combined in a new study packet on *The American Churches and World Order* by the Council for Social Action (may be secured from this office, 35 cents postpaid).

Catholic groups will find excellent study material in two reports of the Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., Washington, D. C. The first, *America's Peace Aims* is out now, and the second, *World Society,* will be published within a month (10 cents each).

Jewish study groups can secure help from the National Council of Jewish Women, 1819 Broadway, New York. A study course for five sessions, entitled *Roads to Durable Peace* has been prepared by the National Council's committee on International Relations and Peace. (The kit is free to the group leaders.)

Protestant study groups can obtain material from the Federal Council of Churches, 297 Fourth Avenue, New York. In addition to the compendium of statement, *A Just and Durable Peace* (10 cents), the Federal Council's commission on that subject has just issued the pamphlet, *Long Range Peace Objectives* (see suggested reading). The Missionary Education Movement, 150 Fifth Avenue, New York, is using Roswell P. Barnes' *A Christian Imperative* ($1.00; paper, 60 cents) for adult groups on this topic.

The Missionary Education Movement is also using *The Seed and the Soil* by Richard T. Baker (paper, 60 cents) for older youth groups. We have issued *To Build a Better World* by Richard M. Fagley for older young people (10 cents). Leaders of younger groups will find *The Whole Round World* (see suggested reading) a useful aid.

Some readers have expressed their confusion occasioned by the number of religious statements on world order. To help meet this need, the *News Letter* will pre-

sent in the November issue an analysis of religious peace aims by Dr. Liston Pope of Yale Divinity School. Additional copies of this issue may be secured by religious groups at 50 cents per 100 copies. Please order in advance.

### *Catholic Prayers for Peace*

His Holiness Pope Pius XII has urged parish priests throughout the world to offer special prayers during the month of October that a speedy peace may come to a war-torn world. Catholics in the United States are being urged to pray fervently for this intention. According to the Rev. William A. Scully, secretary of religious education for the Archdiocese of New York, the five "great intentions for which Catholics in this country are most earnestly praying" are these: World peace, the divine guidance and protection of the country's leaders, the safety and happiness of men in the armed forces, the preservation of the heritage of freedom and liberty, and the welfare and Christian education of American children.

### *Chinese Christmas Cards*

The Church Committee for China Relief, 105 East 22nd Street, New York, has issued a set of new Christmas cards of high quality, reproducing in original colors four beautiful paintings by Chinese artists. They portray the Christmas story in a Chinese setting which is as quaint as it is charming. The cards are printed on good paper with envelopes to match and are packed twelve in a box, with three cards of each of the four designs. The cost is $1.00 per dozen. As the demand is expected to exceed the supply, it is desirable to order early, or at least to reserve cards now to be delivered in November. The proceeds from these cards will be used for relief of sufferers in China.

### *Peace Stamps*

Posters selected from contest entries in 47 states have been reproduced in 120 colored peace stamps by the National Circulating Library of Student's Peace Posters, care of Nancy J. Babb, 140 North Fifteenth Street, Philadelphia. The price is $1.00 per set. Information about these stamps and about the sixth national contest on "Federation of Nations" may be secured from the above address.

## SUGGESTED READING

**Dangers the Church Faces in a World at War,** by T. F. Rutledge Beale. Congregational and Christian Conference of Illinois, 19 South LaSalle St., Chicago. 5 cents.

This thought provoking address by a Chicago pastor should be widely read by religious people. The dangers which Mr. Beale analyzes are these: Identifying the church with the militaristic mind and program; identifying the church with absolute nationalism; supporting the pacifists' dream by wishful thinking; identification with reactionary and subversive forces; acquiescing in certain Old Testament judgments of God and history; identifying the Christian conscience with one side of the argument.

**The Jews Today,** by Conrad Hoffman, Jr. Friendship Press, New York.

Dr. Hoffmann's pamphlet is a timely "call to Christian action." It presents a well rounded survey of Jewish problems and of the Christian problem, namely, anti-Semitism, together with some constructive suggestions for action. The whole forms an excellent text for local study groups.

**America Answers Lindbergh.** Council Against Intolerance in America, Lincoln Bldg., New York. 10 cents.

A collection of statements of prominent individuals and organizations protesting anti-Semitic propaganda.

**Selected Pamphlets,** September 20 issue of *Information Service.* A limited number of this bulletin may be secured from this office at 5 cents per copy.

A useful listing of pamphlets on social problems published during the past year.

### *World Order*

**Long Range Peace Objectives,** by John Foster Dulles. Federal Council of Churches, 297 Fourth Ave., New York. 10 cents.

Mr. Dulles has analyzed the Atlantic Charter for the Commission to Study the Bases of a Just and Durable Peace. A discussion of his comments and questions for local groups is included.

**When Hostilities Cease.** Commission on World Peace of the Methodist Church, 740 Rush St., Chicago. 35 cents.

The addresses and findings of the Exploratory Conference on the Bases of a Just and Enduring Peace, held in Chicago last May, form a stimulating body of material for committees on world order. Although the papers and reports were prepared by many different individuals and groups, the document, however, is unified by common underlying religious ideals.

**The Whole Round World.** League of Nations Association, 8 West 40th St., New York. Single copy 10 cents.

Designed especially for students of the 7th, 8th, and 9th grades, *The Whole Round World* is a first-rate presentation of economic and social interdependence in our modern world. It also describes in the same graphic way the need for world-wide government.

**The Atlantic Declaration, etc.** September issue of *International Conciliation.* Carnegie Endowment for International Peace, 405 West 117th St., New York. Single copy 5 cents.

This issue of *International Conciliation* is particularly valuable for reference purposes because it contains in addition to text of the Atlantic Charter worthwhile surveys of world organization between wars and America's relation to world organization in 1940.

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**Religion and Politics,** by F. W. Sollmann. Pendle Hill, Wallingford, Pa. Single copy 15 cents.

A thoughtful and forward looking essay on Christian democracy which opens up perspectives which are often neglected. Useful both for individual reader and group discussion.

**The Catholic Church and International Order,** by A. C. F. Beales. Penguin Books, New York. 25 cents.

Much valuable material on the historical Catholic attitude towards the state national sovereignty and world order are brought together within the covers of this little book.

**The Ethical Ideals of Jesus in a Changing World,** by G. Bromley Oxnam. Abington Cokesbury Press, Nashville. $1.00.

Bishop Oxnam not only defines clearly the unchanging ethical ideals of Jesus but also indicates new applications of these ideals in the building of a better world order.

**Christianity and a Changing World,** by Shirley Jackson Case. Harper & Bros., New York. $2.00.

Professor Case shows how Christianity has remained a living religion by adapting its program to meet new social needs created by history.

**The Reconstruction of Europe,** by Guglielmo Ferrero. Putnam, New York. $3.50.

In this study of the Congress of Vienna, 1814-15, the author pleads for a new principle of legitimacy as a basis for peace. The point is made, however, by straining both the analysis of Talleyrand's peace settlement and its analogy to current problems. The restoration of "legitimate dynastics" played a minor role in the comparative peace after Napoleon. It was a peace, moreover, which produced World War I.

### *Latin America*

**Toward Free Trade with Latin America,** by Constant Southworth. Foreign Policy Association, 22 E. 38th St., New York. 25 cents.

A bold and imaginative appeal for removal of United States import duties on major South American commodities as a sound basis for the Good Neighbor policy.

**Meet the South Americans,** by Carl Crow. Harper & Bros., New York. $3.00.

An informal and entertaining introduction to peoples and problems of Latin America, with particular consideration of trade practices.

### *Far East*

**Volcanic Isle,** by Wilfred Fleisher. Doubleday Doran, New York. $3.00.

An authoritative analysis of Japan which emphasizes the dominant role played by the military in Japanese politics. It provides a good corrective for those who believe there is any easy solution of Far Eastern problems.

**War and Diplomacy in Eastern Asia,** by Claude A. Buss. Macmillan, New York. $5.00.

Special students of Far Eastern problems will find a wealth of data, especially on diplomatic relations, in this book. Part I is devoted to Japan and China; Part II to the roles of other powers.

### *Britain*

**Out of the People,** by J. B. Priestley. Harper & Bros., New York. $1.50.

The social ferment now taking place in Britain, Mr. Priestley believes, will prevent any return to the past and brings the nation "within sight of democracy." One of the important books on contemporary Britain.

**Where Stands a Wingéd Sentry,** by Margaret Kennedy. Yale University Press, New Haven, Conn. $2.00.

The war-time diary of this distinguished author presents an intimate account of changes in the English way of life under the impact of war.

### *American Policy*

**Your Foreign Policy,** by Robert A. Smith. Viking, New York. $2.75.

A good reference book on the machinery of the State Department. It does not attempt to deal with the question of the adequacy of the machinery.

**No Other Road to Freedom,** by Leland Stowe. Knopf, New York. $3.00.

"I went to report a war and I found a revolution" writes this ace reporter in Europe, in his sincere and eloquent story of his conversion from non-interventionism.

### *New Magazines*

**Free World,** 55 West 42nd St., New York. Monthly. 40c per issue; $4.00 per year.

A group of democratic leaders, representing four continents, have joined in a promising effort to intensify the study of world democracy and to strengthen the cooperation of democratic movements. Political strategy, and peace aims are major concerns of the group. The first issue (October), with articles by Cordell Hull, Edouard Benes, Norman Angell and many other leaders, is an auspicious beginning. One of the most interesting facts about the magazine is that it is being issued in China and Latin America as well as in this country. *Free World* should prove a valuable aid to local committees on world order.

**Current History.** Events Publishing Company, 157 Chambers St., New York. Monthly. 25c per issue; $2.00 per year.

*Events* and *Current History and Forum* have merged and are using the title which became famous during World War I. Placing more emphasis upon a stimulating analysis of news than upon style or format, the magazine presents a useful review of world affairs.

*World Alliance News Letter* published monthly (except for July and August) by the Church Peace Union and the World Alliance for International Friendship Through the Churches (American Council), 70 Fifth Avenue, New York, N. Y. Dr. William P. Merrill, *President, Church Peace Union;* Rt. Rev. G. Ashton Oldham, *President, World Alliance;* Dr. Henry A. Atkinson, *General Secretary;* Richard M. Fagley, *Editor.* The *World Alliance News Letter* is sent to all members. Individual membership $1.00 a year. Special quantity rates for churches and schools.

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